

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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Price One Penny.

OR D E R .

BY ELDER G. E. GROVE.

Order is one of the first laws of Heaven. Anything out of order is not of Heaven; for all God's works and ways are in order—as such, all he acknowledges must be in order. In contemplating this subject my mind glances at the perfect order of the creation or organization of this planet on which we live, the solar system to which it belongs, and the whole universe with which it is so intimately connected. The constellations make their regular, perfect and complete evolutions with such accuracy, that intelligent astrologers are able to make calculations of their times, seasons, and appearances to an hour; which, if perfect order did not control them, could not be done. The uniformity manifested in the organization of the various classes of plants, trees, vegetables and animals, also exhibits profound wisdom and order; so that the enlightened observer has no difficulty in distinguishing in their variety their use, name or nature. Hence, what was a lily in the beginning of creation is a lily still, and what was an apple in an apple still, and so on everything in its order; but man, endowed with under-

standing, seems to require constant teaching, so that his acts may be in order and such as will secure to him the greatest blessing. In music, one note out of tune or one instrument out of order, will produce a jargon that the refined musical ear will be offended at, and disturb the harmony of the whole; so also one act out of order in the kingdom of God will produce discord, grieve the good Spirit of God, and leave the individual performing that act without the blessing he, or she, might otherwise have obtained.

There have been, for many years past, many earnest people trying to serve God, but for the want of the true order being understood by them, they have not been able to obtain or impart those blessings arising out of strict obedience to the laws and order of God, which are an unmistakable assurance of acceptance with him. And after we have commenced in the right way, it is very necessary that we should observe strictly the order of the way all the time, or we shall be liable to lose the right way and have difficulties that will be attended with

serious consequences. As the kingdom of God is a perfect organization, everything pertaining to it is necessary, and must be in its time, place and order; consequently, no one member or officer therein can say to another in truthfulness, "We have no need of thee;" neither can any of the laws or ordinances be dispensed with, or be administered legally by any other than those holding authority to administer the same. It is, therefore, necessary to understand our place, calling and appointment, and to minister therein with all humility and faith, and not attempt "to build upon another man's foundation." The member in his order, the Deacon in his, the Teacher in his, the Priest in his, the Elder in his, the President in his, all honoring, sustaining and building each other up in union and order, that we may form a unit and thus enjoy the Spirit and power of God.

The ordinances of God's kingdom, to be carried out by us acceptably to him, must be understood and observed according to the letter and spirit of the law, or they will be unavailing. In administering the Sacrament, how necessary it is that we who are called to this Priesthood should make ourselves acquainted with the order and nature of this important ordinance; for, by manifesting indifference to this we not only deprive ourselves of the blessing, but those who come up to receive it through us. In reference to healing the sick, James says, if any among the Saints are sick, let them call for the Elders of the Church, (not the Deacons, not the Priests, but the Elders) and they are to lay hands on them and anoint them with oil and pray for them, and the prayer of faith shall save the sick, and the Lord will raise them up, and if they have committed sins they are to be forgiven them. Therefore all that are sick, and not appointed unto death, can not only claim but obtain this blessing if this order is pursued; but no blessing can flow only as the order of God is observed. Is any person desirous to enter the kingdom of God? Jesus says unless a man be born of the water and the Spirit he cannot enter therein. Therefore, no matter what trouble, expense, prayers or sacrifices

are made, the decree has gone forth, and it must be obeyed, or they cannot enter the kingdom of God; for, heaven and earth shall pass away before one jot or tittle of God's word shall fail. So also is it in relation to every other matter in this kingdom; it being God's kingdom, he must dictate, appoint, rule and be obeyed; as such, he commands "Children to obey their parents in all things, for this is well pleasing to him," and every child who does so is blessed; while, on the contrary, those who do not are not blessed nor need they expect to be. He also commands wives to be obedient to their husbands, and husbands to love their wives and not to be bitter against them. Hence, wives who desire the blessings of the Almighty should honor their husbands—particularly if they are in the Church of Jesus Christ, holding the Holy Priesthood—honor them in their families, sustain them in their office by praying for them in secret, and doing all in their power to carry out all their righteous desires; never stand in the way of their magnifying their calling, never taking the husband's place from him. It is his duty and privilege, when at home, to pray night and morning with his family—to ask God to bless the food, and so forth, or to call upon other members of his family to do so. This being the legitimate channel through which the blessing of God comes, all those families who observe this order will have peace and the approbation of Heaven continually resting upon them.

When we look at the requirements of God, and our slackness to learn, we can perceive why it is many of us are so barren and unfruitful. For instance, we have held up our hands to covenant that a meeting should be begun at a certain hour of the day, and it not unfrequently happens some of us arrive half an hour or more after it has commenced, disturbing the order of the meeting; and if we are not blessed, we attribute it to the speaker being dull, or anything but its real cause, which is the indifferent way in which we have gone to worship God. We would not serve our earthly masters so and expect to be blessed by them; then why should we manifest

this indifference to our heavenly Father? It sometimes happens that consecrated oil is treated as though it was not holy unto the Lord, or had not been set apart and consecrated for the healing of the sick. Sometimes it is used for oiling the hair, merely to adorn the person; at other times it is left with the cork out and in dirty places. I once saw a flask of consecrated oil hung up amongst a quantity of candles. There is no wonder, then, if this indifference to sacred things deprives us of the blessings of God. I rejoice to know, however, all are not so, and I humbly hope none may remain long so.

Again, when God appoints a person to preside over any portion of his kingdom, all pertaining to that portion, in their order, should be subject to that President. I fancy I can hear some say, "Suppose he is a novice and unlearned, and had no opportunity of having the experience I have, am I to be subject to him?" Yes. "Why?" Because God hath appointed him, and that is His business and not ours; and depend upon it he is and will be all that God intended he should be to us, or he would not have placed him there. To reject him, is to reject Him that sent him, and to receive him is to receive Him that sent him. It is not the scholarship or opportunities for gaining an experience that alone qualifies a person to preside, but the

appointment. Let us here suppose a case:—Should an Elder come out from Zion to these lands, and when he arrived, without an appointment, commence preaching the Gospel and ministering in the ordinances thereof, would this be valid? No, notwithstanding his learning and experience; any one can see that this would be setting up a separate interest, and, as such, not legally pertaining to the kingdom of God; but all who are righteously appointed will be all that can be desired, if those to whom they are sent will unitedly sustain them in their positions and callings and hold up their hands. For us to build such up, is to build ourselves up and to help to build up the kingdom of God; but to try to pull him down or refuse or neglect to do anything to help to build him up, is to pull ourselves down, and great will be the fall; while all whom God sends and appoints will stand, if they are faithful, let whoe'er may oppose. Jesus made this promise, before he left this earth, to those he sends,—"So I am with you always, even unto the end of the world." Then as Latter-day Saints, who have entered into covenant to keep all God's commandments, as they shall be revealed to us, let us take to ourselves and obey the injunction of an Apostle, and do all things decently and in order.

FULFILMENT OF PROPHECIES OF THE BOOK OF MORMON CONCERNING THE LAND OF AMERICA.

BY ELDER GEORGE SIMS.

The peopling of the great continent of America is now, and has been for years, a very interesting subject. In the absence of the Book of Mormon, all other histories fail to give any reliable information respecting the aborigines of that land. The sacred penman, Moses, gives a very brief account, in Gen. xi, of how the people were once united in building a city and a tower whose top should reach to heaven; and the Lord, to restrain them in accomplishing their desires, confounded their language that they

might not understand each other's speech, "And the Lord scattered them abroad from thence upon the face of all the earth." It evidently was not the design of the sacred historian to give a detailed account of the peopling of the nations, but he says, "The Lord scattered them abroad from thence upon the face of all the earth." Were it not for the writings of Ether, a Prophet who lived on the continent of America, we could not be informed where a portion of this people went to. But the Prophet Ether, whose abridged

record is bound up in the Book of Mormon, 517th page, states that a man of strong faith, who was at the building of the Tower of Babel, was persuaded by his brother Jared to call upon the Lord that their language might not be confounded; and the Lord heard him and told him to gather up every kind of seed, and every kind of his flocks, and all his relatives, and the Lord gave directions whither they should travel. "And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve Him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, "and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them." The subsequent portion of the book of Ether reveals that as nations multiplied upon the face of the land of promise, they became exceedingly wicked and brought themselves under the condemnation which the Lord had said to the brother of Jared should come to pass; for the people had entered into secret combinations to obtain power and gain unjustly, and wars had covered the land, and so fierce were they for battle that they did not stay to bury their slain; and they forgot the conditions which the Lord had said, to the brother of Jared, must be observed for a people to be permitted to enjoy a land so choice, even the land of promise on the American continent. Thus, the Lord permitted Satan to stir them up to anger until they were all slain, even many millions of them, for they fought each

other until every soul was slain save two kings, and then they fought single-handed and both fell, leaving only the Prophet Ether to make a record of their cruel wars which he had beheld. Thus were the words of the Lord fulfilled, that, on the land of promise, whatsoever nation sinned should be cut off.

A very similar inference may be drawn that the purposes of the Lord were the same concerning the promised land upon the European continent, for we read that the rebellious Jews were cut off while travelling to the promised land of Canaan, (now called Palestine and possessed by the Turks) for only Joshua the Prophet and Caleb the son of Nun, and those born on the way there who had not rebelled, reached the promised land. This appears a decree of the Lord that the best people should possess the best portions of the earth—Canaan being spoken of by the Prophets as a land flowing with milk and honey, both these promised lands abounding in wealth for the comfort of the people, and also full of materials for building cities and temples. The old ruins of cities and forts found in Central America are ample proofs of the abundance of material which the country afforded, and also of the genius of the people to use it. But few could travel across the continent of America without being struck that they were in "a choice land, above every other land."

The Book of Mormon opens with an interesting account that the Lord requested a man named Lehi, with his family, to leave Jerusalem and cross the big waters, in a manner very similar to what he had commanded Jared and his family to do, that they might also go to the promised and choice land of America. The nations formed of the families of the brother of Jared had failed to be sufficiently righteous to be allowed to live on so good a land. At this time it would seem the Lord was about to try the descendants of Lehi, who was of the tribe of Manasseh the son of Joseph who was sold into Egypt; but history shows that this portion of the family of Joseph only remained righteous for a few generations, after which they also fell into many of the errors of the de-

descendants of Jared, became corrupt and murderous, proud and dishonest. These people subsequently enjoyed the personal administration of our Savior. He went to the land of promise in America, selected twelve Apostles, and established the Gospel among them, in a similar manner to what he had done at Jerusalem; but the descendants of Lehi, like the Christian churches on the European continent, fell into apostacy, and so bitter were their wars that all the children of Nephi fell by the hands of the Lamanites, their brethren, on the field of battle. The survivors were the children of Laman, whose descendants had displeased the Lord and their skins had been cursed with darkness in consequence, and they are now known as the red-skins of America. Thus, the nations that were of the families of Lehi, who came from Jerusalem, failed to be sufficiently righteous for the Lord to permit them to enjoy that land, which is said to be choice above every other land,—viz, the continent of America—because the Lord had passed the decree that “whatsoever nation should possess it should serve God, or they should be swept off when the fulness of his wrath should come upon them.”

It would appear that after a few centuries had passed away, the Lord, still willing that this choice land should be inhabited, inspired Christopher Columbus, while living in Genoa in Italy, with the idea that there must be a land beyond the Atlantic Ocean. Columbus obtained a vessel and outfit from Ferdinand and Isabella, the King and Queen of Spain, and in the year 1492 discovered the continent of America. On his return to his countrymen he communicated the joyful tidings of the new land to them; a steady stream of emigration set in from Europe to America, and again, in time, a mighty nation, like the Jaredites and like the Lamanites and Nephites, covered the promised land on the western continent. This people, unfortunately, not believing in the records of Ether, failed to be sufficiently righteous for the Lord to permit them to peaceably enjoy the promised land. They, like the other nations that had preceded them, fell into wickedness, rejected the counsel

of the last Prophet, Joseph Smith, whom the Lord had raised up, and consequently they are falling, like the other nations who preceded them through their unbelief and wickedness. The news of the present day furnishes abundant evidence of the truth of this statement.

The fulfilment of another of Ether's prophecies—namely, that “whatsoever nation should possess it shall be free from bondage,” has also been abundantly exemplified. The history of the struggle of the American people with their parent country, their declaration of independence in the year 1776, and their final success in establishing their nationality, is a strong argument that the Lord remembered his promise that the nation which should possess it should be free from bondage, if they kept His commandments. The discovery of General Arnold's treachery to the American cause, in his intrigue with General Clinton and Major Andre, in the year 1780, which would, perhaps, if successful, have overthrown the American cause, is also another proof that the prophecy of Ether was a true one, and that the decree of the Lord that “whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.” The time is near when the Latter-day Saints will dwell on all the face of that choice land, and they have only to continue the virtuous and holy course they have observed since the truth was revealed to them by the administration of holy angels, to secure to themselves the promise of the Lord, made to the former inhabitants of that land, that whatsoever nation shall possess it in righteousness shall be free from bondage and captivity.

The administration of angels from heaven, the fellowship of holy Prophets, the communion of Saints, the gift of the Holy Ghost, and the possession of a choice land abounding in the luxuries and elegancies of life, are incentives for the Saints in these lands, while dwelling with the wicked, to maintain their integrity to the cause of the Lord that these blessings may be theirs to enjoy.

DON'T BE SELFISH.

First ; because it will only make you miserable in the end, and that is quite a consideration to selfish beings such as most of us are. Second ; because it will only make others unhappy also. Third ; because you will gain a great deal more by a contrary course. " Well, two of those reasons certainly savor very strongly of selfishness." So they do ; but as I am talking to selfish people I must use some selfish arguments to try to persuade them to forsake some of their selfish practices. There is no objection, however, to your being selfish if it is only the right kind of selfishness. That is, indeed, the secret mainspring of all our actions, and it is right it should be when governed by an enlightened conscience and a sound judgment. But the selfishness I object to is that which prompts men to seek to grasp all they can, and gather it round their own dear selves, regardless of others and their wants. Such men feel that every blessing another enjoys is so much taken from their own store ; they are constantly striving to amass riches, though it be at the expense of others and at the sacrifice of every principle of justice ; they are eager to increase their family connections regardless of the happiness or the misery of those who may thus be united with them ; in short, the idol " self " is the god of all their worship, before whose shrine they pay their constant devotions and offer up their morning, noon and evening orisons.

Did it never occur to you that this is very short-sighted policy ? That such inordinate selfishness only defeats its own end, and, instead of adding to your happiness, only makes you miserable ? That though you may, for the present, surround yourself with riches and increase the number of your family and your followers, though you may gain a temporary increase of influence and power,—yet, sooner or later, all will leave you, unless a

change is affected in your character, because the principle of attraction is not within you to hold them together ! Love is the only true attracting or governing principle. If you want influence with men, let them see that you are sincerely interested in them and earnestly seeking to promote their welfare ; then they cannot help loving you and having confidence in you, and you could soon command themselves and all that they have. Intrigue and oppression may accomplish, apparently, the same ends, sooner than kindness and justice ; but, in the end, he who resorts to such means is feared, hated and despised, and, so soon as opportunity offers, is forsaken by all who have had the opportunity of knowing his character and becoming acquainted with the secret motives of his conduct. On the other hand, though self-denying, disinterested love may be longer in winning its empire over the human mind, yet it is certain to triumph in the end ; and, when the victory is won, its captives wear no galling chains and fetters which they chafe and sigh to burst, but are the happy, grateful and obedient subjects to a government whose power they feel is ever wielded for the promotion of their welfare and happiness.

Did you ever experience the pure, deep joy consequent upon a kind, disinterested action ? If not, just try for one day to forget yourself—your own pride and vanity and personal comfort—and to labor disinterestedly for the good of others ; strive to make everybody comfortable and happy around you, and then see how much happier you will be yourself than you ever were before. If you will, you will confess that there is a deeper pleasure and a higher joy in doing good to others than is to be found in the exclusive gratification of our own desires, caprices or even affections, and you will feel to say to everybody, *Don't be selfish.*

W. H. S.

Act well at the moment, and you have performed a good action to all eternity.

If you make a thing perfectly plain and simple to a man, he will give you no credit—he will think he knew it before,

HISTORY OF BRIGHAM YOUNG.

(Continued from page 680.)

January 7, 1840.—Elder Smith and I took stage for West Stockbridge, starting at daybreak; the weather cold and the snow very deep. Elder Smith's health still very poor, and though only thirty-two years of age, his eyesight was so impaired by disease that I had to wait on him while travelling, and select his food and put it on the plate, as he could not tell one dish from another. While I was settling our bill, I heard some gentlemen conversing, who said, "Do you know that old gentleman who came in the stage?" He was answered "No." "Do you know that young man that waits on him?" "No."

We arrived at West Stockbridge, and I proceeded to Richmond and sent a team for brother George A. I preached on Wednesday evening amid considerable opposition, and brother George A. on Thursday evening. While we were opening the meeting, three sons of sectarian deacons threw a quantity of sulphur on the stove, which was very hot; it produced such heavy fumes that some left the house, others raised the windows and opened the doors. It was with great difficulty we could proceed with the meeting. After the stench had a little abated, brother George A. said it was the first time he had ever been permitted to visit the State of Massachusetts. He had heard much from his childhood of the refined morals, high state of Christianity and perfect order that reigned predominant in this State, and of the great missionary exertions made to civilize, moralize and Christianize almost every portion of the world. He said he had travelled in the west, north and south; met in congregations with the savages of the forest, and he had never seen so mean a breach of good order and decency before in his life. His first impression was that some sectarian preacher, a wholesale dealer in fire and brimstone, in making an exposition of his creed, had got so near hell that he had been unable to take all the brimstone away with him. At least, he considered himself in no danger of catching the

itch in Massachusetts, for the smell of brimstone indicated it was thoroughly cured.

—12 (Sunday.)—We had a meeting at William Parsons'; brother Jonathan O. Duke preached.

—17.—Edwin Pearson took his horse and cutter, and brought us to Canaan, Litchfield county, Connecticut. In some places the snow was fifteen feet deep. We stayed at Gibson Smith's, and visited the Saints on Canaan Mountain, and preached at brother Francis Benedict's.

—19 (Sunday.)—We preached at Sheffield Mills. We visited the scattered Saints in this vicinity, and on Sunday, the 26th, I preached a lengthy discourse at the house of brother French.

—27.—Brother French carried us in a sleigh to New Haven. We put up at Lewis' Tavern, where we anxiously waited for a steamboat. We visited the New Haven Museum.

—30.—We took steamboat and started, but on getting out a few miles a portentous cloud in the east caused the captain to return, and we went back to the hotel.

Next day we took steamboat and went within eighteen miles of New York. When we came into the channel of East River, we found it frozen over. The captain ran his boat as far into the ice as he could, but the ice was so thick he had to land us at Frog's Point, where we hired a Paddy's dirt-cart to carry our luggage a mile, when, with other passengers, we hired a market-wagon to carry us to Harlem, paying all our money on our arrival there. It was late in the evening, and all the stages had left for New York but one, which had only two horses; sixteen of us got on to it, and we arrived in New York by 10 p.m. When we landed I observed Captain Stone, the commander of the steamer, come out of the coach, and asked him if he would have the goodness to pay this gentleman's fare and mine (pointing to brother George A.) He replied, "With pleasure." I thanked him. He said it was all right, and,

shaking hands with us both, bade us God speed. We left our trunks in the baggage-room of the North American House, and soon found brother P. P. Pratt and family, who lived at No. 58, Mott-street. We were heartily received by the family, and returned thanks to God for having preserved us and brought us in safety so far on our mission to the nations of the earth.

February 1.—Spent the day at brother Pratt's; my health was feeble.

—2 (Sunday.)—Attended three meetings at the Columbian Hall, Grand-street. Elder George A. Smith and myself preached.

I attended a meeting in some part of the city every evening during the week, and on Sunday, 9th, preached three times in the hall. I again attended meetings every night during

the week, and was constantly conversing with people and teaching them the principles of the Gospel. Passing from Brooklyn to New York, I jumped on to the ferry-boat with my left arm extended, meaning to catch hold of the stanchion, but I fell on a large iron ring on the deck, which put my shoulder out of joint. I asked brother Hedlock to roll me over on my back, which he did; I directed brothers Kimball and Hedlock to lay hold of my body, and brother Pratt to take hold of my hand and pull, putting his foot against my side, while I guided the bone with my right hand back to its place. The brethren wound my handkerchief round my shoulder and helped me up. When I came to a fire I fainted, and was not able to dress myself for several days.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 31, 1863.

THE PAST SEASON'S EMIGRATION—POTENCY OF FAITH AND PRAYER.

As will be seen by reference to the extracts which we publish in another column from a letter written by President Young, the news from this year's emigration, up to the latest advices, is of a very pleasing character. To use his own expressive language respecting them:—"On the ocean, on the railroads, and on the Plains, so far as they have arrived and we learn, the hand of the Lord has been extended with manifest and choice blessings and protection in behalf of this year's immigration." When we look back and reflect upon the prospects—which were so adverse to emigration—that presented themselves before the Elders and Saints last spring, we feel very thankful to the Lord for what he has done, and hasten to record it as another instance and illustration of his power and the watchful care and protection which he extends to his people. Our readers will doubtless recollect how diligently the Adversary, through his willing agent Stephen S. Harding, then Governor of Utah Territory, labored early in the season to originate another crusade against the Latter-day Saints by arresting President Young, hoping thereby to arouse the people of the Territory to commit some overt act which would furnish him and his guilty *confreres* a pretext for bringing upon them the military who were quartered

there, backed by the whole power of the nation, and how triumphantly the reported arrest of President Young was heralded in the United States and Great Britain. For a time it seemed as if the wicked designs of those men might prove an hindrance to the emigration. The whole eastern country through which the emigrating Saints had to pass, was filled with a people who were aroused to a fearful pitch of anger by the rebellion of the Southern States, and who were in no mood to hesitate about using the most desperate measures to punish the people of Utah for any breach of law or any manifestation of, what could be called by any tergiversation, rebellious symptoms. The nation was in no condition to brook any insult, whether real or imaginary, to the authority of the Government. But this base creature and his associates were doomed to be signally foiled ! Through the overruling wisdom and providence of the Lord their intentions were forestalled and their villainous scheme proved a total failure ! Besides this prospect of difficulty, there was the uncertainty respecting the route by which the Saints would be likely to travel from New York to the west being kept open. Amid the changing fortunes of the war the railroad through Missouri might fall into the hands of the Confederates at such a time as to stop travel, or one of their guerrilla parties might succeed in destroying it ! And then, in addition to these prospective obstacles on the other side of the water, there was the difficulty on this side, after the emigration season had fairly opened and the Saints were ready to sail, in obtaining suitable ships and in preparing them to carry them before the season was too far advanced. But, as the season advanced, all these obstacles vanished one by one, and the Saints were able to proceed on their journey in as prosperous a manner as if there had been nothing before them to test their faith, and as if the entire horizon had been completely free from clouds. The Lord removed the difficulties and his people have been blessed and preserved to a truly wonderful extent.

In contemplating this subject the feelings that we had last winter and spring, in speaking and writing upon it, forcibly recur to us. We then felt that if the difficulties which then threatened the emigration were removed, and the emigration should be permitted to proceed uninterruptedly, it would be through the prayers and the exercise of the faith of the servants and Saints of God. We still feel that the success, which had up to the latest accounts attended the emigration, is attributable to the acceptableness in the sight of the Lord of these prayers and faith. The time seems to have actually arrived when faith is more essential to the prosperity of the Saints in reaching Zion than money, and every year that passes makes this truth more apparent. If the Saints would be prospered this coming season in their emigration, they must exert their faith and plead with the Lord to exercise his power in their behalf. No spirit of indifference or listlessness upon this subject should, even at this early day, have place for a single hour in the breast of any Elder or Saint throughout these Missions. Obstacles will, doubtless, present themselves and confront the Saints this next year, to prevent their emigration, as they have in the past, and they will only be removed by the faith and prayers of the people of God. We feel assured that, if the way be kept open for the emigration of the Saints this next year, the blessing and power of God must be diligently invoked by us; and that if the Elders and Saints were to relax their faith and become careless upon this subject, there would be great danger of something occurring to prevent the deliverance of the Saints from Babylon from being consum-

mated. Yet, there is nothing now that can be viewed as threatening to thus prevent the Saints from leaving Babylon and fleeing to Zion; every prospect for their emancipation appears really favorable and encouraging. But we must not be lulled by these appearances into a feeling of security. They may prove deceptive. The elements all around us are in complete confusion, and a storm may spring up against us from any direction and at any time. The prudent mariner while sailing in a stormy and dangerous sea—a sea subject to violent and sudden squalls, does not relax his vigilance when there is a lull in the storm, or when he has a small space of clear and untroubled water to sail in; on the contrary, he strains his vision to peer as far as possible into the clouds which are before him, that he may discern the dangers which threaten his bark and thus be able to avoid them. Sleepy indifference on his part at such a time might prove the destruction of his vessel and the total loss of all he had invested in her, and be the means also of preventing him from reaching that haven for which he had started. So also with the Saints. They must not cease their watchfulness because they may now have peace and they see no trouble menacing them. At the present time, and in the present disturbed condition of affairs among the nations, troubles and obstacles may spring up in a very brief space of time to interfere with the emigration. It is the power of the Lord alone that can ward these things off, and that power should be sought after in faith by his people.

We hope the Elders and Saints will bear these things in mind. The emigration of the Saints to Zion is very important to them at the present time. We are anxious to see it proceed without interruption, that they may thereby be able to escape the evils and calamities that now afflict, and will yet be poured out more abundantly upon those who reject the Gospel of the Lord Jesus. If anything should occur to make the emigration of the Saints a more difficult matter than it has been, let it not be on account of our carelessness and slothfulness and want of faith.

DEPARTURE.—Elder Martin Wood, who arrived on the 29th of July, 1863, left here on the 14th instant by the steam-ship *Eina*, for New York, having been released from his mission in consequence of ill health. Elder Wood purposed staying with his friends in Ohio until next emigration.

ABSTRACT OF CORRESPONDENCE.

The following extracts of a letter received by us from President Young of Sept. 11th, will be eagerly read, we have no doubt, by all the Saints composing this Mission:—

"The ten trains sent from here to Florence for freight and the poor started back as follows:—J. R. Murdock, June 29; J. M. Sanders, July 6; W. D. Preston, July 9; P. Nebeker, July 25; McArther, August 6; H. C. Haight, August 8; J. W. Woolley, August 9; T. E. Ricks, August 10; R. Hyde, August 11; White, August 15. The following independent companies also left:—Patterson, June 30; J. R. Young, July 7. There may be other independent companies on the road, that we are not advised of. Capt. Murdock and company arrived on the 29th ult., Captain Patterson on the 4th, Capt. Sanders on the 5th, and Capt. Preston on the 9th inst.

Capt. Haight passed Laramie on the 5th, Capt. Woolley on the 6th, and Capt. Ricks on the 7th inst. At the rate the trains have travelled on their return this season, it is expected that Capt. White, rear train, will reach here about the middle of October.

After a safe passage across the ocean, the immigration this season were signally blest at New York and on the route from that city to Florence. After brother Eldredge wrote you what amount to collect for railroad fares, a combination of the companies on the route increased the rate some five dollars for each adult, which would have seriously interfered with arrangements, but he succeeded in closing the contracts at the price he had previously spoken about to the agent, which enabled all to come through. And at the strike for wages at the time going on in Albany, our people, by passing their own baggage at the connection there, proceeded without detention or interruption; and the companies on the *Cynosure* and *Amazon* arrived in New York just at the close of the serious riot in that city. In short, on the ocean, on the railroads, and on the Plains, so far as they have arrived and we learn, the hand of the Lord has been extended with manifest and choice blessings and protection in behalf of this year's immigration.

Brother H. S. Eldredge and my son John W. arrived on the 25th ult., and C. W. West and my son Brigham, jun., on the 27th, all in excellent health, except brother West, and his health was considerably improved.

Brothers F. Little and Lewis Hills passed Rock Independence on the 4th instant, with sister Cannon and her youngest child, the telegram adding the painful intelligence that her oldest child died on the 2nd inst.

Since my return from Dixie, among other labors I have visited Provo Valley and attended two days' meeting there; and on the 19th ult., in company with Presidents Kimball and Wells, several of the Twelve and others, I started for Logan, Cache Valley, held a two days' meeting there on the 22nd and 23rd, also meetings at other settlements on the route, and returned on the 26th.

Our northern settlements being now pretty strong, and this year's immigration pretty numerous, brother C. C. Rich is about starting to form new settlements on Bear River, east of Cache Valley. Not much is expected to be done this fall further than to select locations, build forts, survey lots, and prepare for winter, but they will thus be on the ground in readiness for a vigorous prosecution of operations next spring."

We make a few extracts from a letter received from Elder Wilford Woodruff, sen., of the Twelve Apostles, written in Great Salt Lake City, Sept. 8th, —

"As to news with us, it is mostly published in the *Deseret News*. President Young preached very strong to the Saints on his northern tour. He counselled strongly to make granaries, and store up seven years' bread, to escape a famine; stop sending flour to the mines; stop making grain into whiskey and drinking it; stop going to the mines for gold. Many tons of flour have been sold to go to the mines for \$3.00 per cwt., until it is getting scarce in the Territory. In consequence of the drouth we have had quite a short crop of wheat. Flour is selling in the mines for \$40.00 per cwt., and to-day, for the first time, flour is selling in the street for \$6.00 per cwt.—it will be much higher before next spring. The army is increasing around us; our enemies are determined upon our destruction, but they will slip up upon it, and they will fall into the pit they have dug for the Saints.

We have had the greatest drouth, during the past season, we have known in these Valleys. The Indians or soldiers, or both, have set fire to nearly all the kanyons through the country, and burned up vast quantities of wood.

Yesterday George A. Smith, myself and others, visited President Young's woollen factory, which was in operation, running 240 spindles, established at his upper mill on Kanyon Creek; it operated nicely. A cotton factory is on the way. Several of the emigrating companies have arrived. All the emigration are doing well as far as we learn."

ESSEX CONFERENCE.—Elder George Sims, writing from Bishop Stratford, says:—“I take pleasure in informing you that our baptisms are on the increase, and the Saints have responded to the instructions contained in the *Star*, that their children should be baptized. I learn by longer association with the Saints of Essex Conference, that their *Stars* and *Journals* are read with increased delight, and they are earnestly looked for. Outsiders are continually dropping into the ears of the Saints poisonous words of unbelief and hatred to the truth, but the Spirit of the Lord, the publications of the Church, and the preaching of the Elders still nourish the plant of truth and protect it. I feel grateful when I read the names of a new class of workers of good, and daily my assurance strengthens that the kingdom of God will stand forever.”

LEEDS CONFERENCE.—Elder Alfred Lee, laboring in the Leeds Conference, writing from Bradford on the 11th inst., sends cheering news of prosperity from that part of the Mission. Baptisms are of quite frequent recurrence, and the prospects are good for a still continued increase in the numbers of the Saints. He has joy in his labors and in his efforts to diffuse enlightenment around. He experiences the blessings of peace and of God’s Spirit, as all do who sincerely and earnestly seek to do the will of our Father. He says:—“The earthquake has created quite an excitement here, and as I walk the streets people often invite me into their houses and their shops, to ask me what I think about it, and I tell them our heavenly Father is trying to wake them up to a sense of their duty.”

CHEL滕HAM CONFERENCE.—From Elder Franklin Merril, writing in Cheltenham on the 17th inst., we are pleased to learn of the success which is attending the labors of the brethren in the ministry, and of the prosperity of the Saints in that Conference, who rejoice greatly in the blessings conferred upon them for the faithful observance of the principles as explained by Jesus and by the servants of God, and in the performance of duties as taught by the Gospel. He has baptized several, and other Elders have been similarly engaged. Some persons had given in their names for baptism, and many were occupied in investigating the principles of the Gospel, and, altogether, the Work is in a prosperous condition. He says:—“I feel to appreciate and obey the counsels of the servants of God, for I realize that in obeying those placed over me the Lord has blessed me greatly, and if ever I felt interested in the Gospel it is now, and I intend, with the Lord’s help, to do all I can to advance the cause of truth.”

C O R R E S P O N D E N C E .

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ENGLAND.

BRISTOL DISTRICT.

Bristol, October 7, 1863.

President Cannon.

Dear Brother,—As I have just returned from a visit through this entire District, where I have been holding meetings both out and within doors, and have been introducing the newly-arrived Elders to their several fields of

labor, I thought a line or two descriptive of the condition of things here would be pleasing to you. I am happy to say that our present circumstances and future prospects are indeed cheering, for the Saints are remarkably favored temporally, considering the state of trade, and this helps to make them feel cheerful in spirits, and brightens their prospects for emigra-

gating next spring. The Saints, generally, are feeling well and doing well, and our meetings are much more peaceable now than they have been for some time past, and we are baptizing nearly every week in one or another of the Branches. I indulge in hopes of great good resulting from the labors of the Elders recently sent here, and I have much pleasure in their society, and sincerely pray God to help them all the time; and when experience shall have enabled them to speak as they feel and know, they will bear a powerful testimony to the world of the truth of the Latter-day Work. The Elders are all well in health.

Elder J. C. Wixom is laboring in Bath, and the Wiltshire district of the Bristol Conference, and Elder Henry Luff at Exeter, Taunton, and the Devonshire district. Elder J. L. Dolton is in Cornwall, with Elder Willes of the Land's-End Conference. I believe the Elders are well pleased with their fields of labor, and I feel that with such an increase of help we shall be able to warn thousands of the judgments to come, as well as invite them to obey the Gospel and enjoy its happy influence. If all the people in this region of country are not baptized and gathered with the Saints, it will be no fault of ours, for we faithfully labor to save them, and we would willingly baptize them, and I oft hope and pray that when we return to our homes in the Valley, we shall feel clear of the blood of this people amongst whom we have labored, at the same time be entirely free of the sins and of the wicked and corrupt practices of this adulterous generation.

All the brethren join with me in praying for the blessings of God to attend your labors both in writing and preaching. I remain your brother in the Gospel of Christ,

GEORGE HALLIDAY.

SWISS AND ITALIAN MISSION.

Stuttgart, Wurttemburg, {
Oct. 2, 1863.

President Geo. Q. Cannon.

Dear Brother,—As it is some time since I wrote you, I take up the pen this morning to give you some of the outlines of my trip thus far.

I left Geneva on the 8th ult. at 9.45 a.m. for Zürich, where I arrived at 5.30 p.m. Elder Schramm having attended a meeting in a forest near Winterthur and preached to some 20 Saints and 500 strangers, was duly sought for by the police and ordered out of the Canton. Accordingly, after visiting some of the Saints and attending two meetings on Sunday, the 13th Sept., in Zürich, which were attended by about 60 of the Saints, we left for other parts. I spoke to them such things as the good Spirit directed, and occupied the greater part of the time both fore and afternoon. We were truly blessed and all felt to rejoice; a good spirit prevailed, and the Almighty was with us, for which we all felt thankful.

On the 14th ult. brother Schramm and myself took train for Winterthur at 2.20 p.m., one hour's ride. We visited four of the Saints and spent about two and a half hours with them; when we took foot train for Zell, seven and a half miles, where we arrived at eight in the evening and found about a dozen of the Saints awaiting our arrival, several of whom had come from seven to nine miles to see us and to hear our teachings. We spent the most of the night giving instructions, answering questions, &c. At four in the morning of the 15th ult. the Saints started home for their work, so as to be in time that they might not lose their places in the various factories where they worked; all felt to rejoice in the instructions received and seemed well paid for their walk of from 15 to 18 miles. On Tuesday, 15th, having received an invitation to visit a family in the village of Zell, who wished to learn of our doctrines, we accordingly paid them a visit in the evening and spent four hours giving them such teachings as the good Spirit favored us with. I must say that I never had an opportunity to speak with strangers upon the principles of salvation where I enjoyed more of the Spirit of the Lord or where the people paid more attention to our teachings. When we bade them good night they cried like children and wished us to visit them again soon.

On the 16th we took foot post six miles to Schottikon, and visited brother

Rebsammen and spent the night with him. On the 17th continued our walk five miles to Adorf, where we took train three miles to Eshlikon, then walked into the country two miles and visited a sister; after which we went three miles further to Sirnach and put up with brother Tallman. Spent the evening till twelve o'clock giving such instructions as we found necessary; all felt well and determined to continue faithful to the end.

On Friday, the 18th ult., we walked to Fishingen, five miles, to visit a woman who has long wished to be baptized, but whose husband will not consent as yet; I, however, think he will soon set the example himself; spent about four hours with them; they treated us well and wished we would always call when we were in the vicinity. Walked four miles to Albikon, where we spent the night, and in the morning of the 19th walked to Wyl, six miles, then took train for Gosau, eight miles, and then walked four miles to Herisau.

The Herisau Branch having been without a President since the emigration, I organized it on Sunday, the 20th ult., and ordained brother Alder an Elder and placed him as President with brother Baumman, a Priest, to assist him. I spoke to the Saints about two hours; presented the Authorities of the Church for their approval, with all the different Quorums and organizations of the Church, together with the Presidency in Europe, all of which were unanimously sustained; also, Elder Carl Schramm as President of the East Swiss Conference, including the Toggenberg, Herisau and Landschlacht Branches. We had an excellent meeting and all felt well; one spirit prevailed, and union among the Saints brings blessings in which they feel to rejoice. One person presented himself for baptism and was duly accepted. On Wednesday, the 23rd, we held another meeting and were truly blessed of the Lord.

On Thursday, the 24th, we went to St. Gallen and I spent half of the night with a young man who is studying to be a parson, and so far shook the foundation upon which he had built his faith that he became quite anxious to know more of our principles; I

furnished him with a series of our works, and told him to read and pray with his whole heart with an earnest desire to know the truth and it would be given to him to know for himself, which he promised to do.

On Friday, the 25th, we took train to Raschach and steamer for Constance and from there walked to Landschlacht. On Saturday, the 26th, although it rained the whole day, so that we thought the Saints from a distance would not come, brother Baumman and son, and the candidate for baptism, came through mud and rain 21 miles on foot from Herisau to be present at the meeting on Sunday, the 27th. We baptized and confirmed him on Saturday evening. On Sunday at 10 a.m. we commenced our meeting. The room was crowded full, and although it still continued raining, yet several were present from different parts of the country, having come from 12 to 18 miles distance to be there. We held two meetings, and I must say that I felt as well as ever I did in my life in addressing a congregation of the Saints. I presented all the Authorities of the Church in order from first to last, and all were unanimously sustained. The Spirit of the Lord was duly poured out upon all, and I spoke with a freedom that gave each one to understand that the Lord was truly with us. It is useless for me to attempt to express my feelings while addressing that assembly. No one can realize them only by enjoying the Spirit which the Lord poured out upon us so richly. We felt to thank him for his goodness to us in our weakness. I can only say that I thought it an impossibility for me to speak in that assembly with so much power and in a manner that all could return to their homes, 15 to 18 miles distant, through mud and rain, on foot, and feel that they had been paid for their tramp. In my weakness I thought I could only open my mouth, and if the Lord saw fit to give me utterance I would willingly be an instrument in his hands, for I felt like an empty cask. But thanks to our Father in heaven he filled my mouth with words to overflowing, and I feel I cannot be thankful enough for his goodness and blessings poured out upon us.

The Lord has truly been with us each day of our travels, and we have often found opportunities to do good and of giving our testimonies to friends and words to comfort the poor Saints. To God be the honor and praise, for what he does is well done.

On Monday morning, 28th ult., brother Hegle took me to Constance in his skiff, whence we took steamer for Friedrichshafen, and train for Stuttgart, the capital of the kingdom of Wurttemburg, where we arrived in the evening. It being the king's birthday, (83 years of age) the whole country was alive with people. My letter would be too long to give you fuller details. Brother Schramm and myself met Elder Beck here; brother Beck feels well, and I learn that nearly the whole of the Branch in this part wish to emigrate. Brother Beck will have to leave or enter the ranks as a soldier for six years. I have looked at his position on every side, to see how he can remain, but do not know how it can be done, as he is of age and will, without doubt, be called or drafted into service (drafted if peace remains, forced if war breaks out). I presume

he is willing to go and trust to the Lord to give him his Spirit and guide the hand to draw a number that will set him free from military service. I think from what the present prospects are, that all, without looking at numbers, especially under a certain age, will be called into the ranks, as in case of war none are free except such as are over age or crippled.

I hope to visit the Saints on Sunday in Aichelberk, to give them such instructions as may be necessary for them in their present circumstances. The coming week I expect to visit the Saints in Carleshue, in Baden, the Lord willing. My health is good at present, for which I am really thankful. Brothers Schramm and Beck wish to be kindly remembered to you, and with me desire an interest in your prayers and in the prayers of all good Saints.

Ever praying the choicest of Heaven's blessings to be with you and all who labor for the upbuilding of God's kingdom, I remain, as ever, yours faithfully,

JOHN L. SMITH.

V A R I E T I E S.

It is related of the French family of Duke de Levis, that they had a picture in their chateau in which Noah is represented going into the ark, and carrying under his arm a small trunk, on which is written, "Papers belonging to the Levis family."

At a court-martial lately held in America, the following dialogue is said to have taken place between one of the witnesses and the court:—"Are you a Catholic?"—"No, sir."—"Are you a Protestant?"—"No, sir."—"What are you then?"—"Captain of the forstop."

As two gentlemen were discussing the merits of a popular preacher, one of them remarked, "He always prays for the widows and orphans, but never says anything about widowers."—The other, an inveterate old bachelor, replied, "Perhaps it would be more appropriate to return thanks for them?"

CHARMING CONSISTENCY.—Scene 1st.—Slightly rainy Sunday—Father (with umbrella, and over-coat): Come, my dear, put on your things for church.—Dutiful Daughter: Why, dear father, it is raining so hard that I am afraid I shall wet my feet, and you know I take cold so easily.—Scene 2nd.—Very rainy night—Dutiful Daughter: Come, dear pa, it's time to go; the opera commences in a quarter of an hour.—Father (in surprise): I thought you could not go out in the rain, for fear of wetting your feet.—Daughter: Oh, no, I have such nice rubbers, and they keep my feet as dry as a toast.

THE BEAUTY OF A BLUSH.—Goëthe was in company with a mother and her daughter, when the latter, being reproved for some fault, blushed and burst into tears. He said:—"How beautiful your reproach has made your daughter! The crimson hue and those silvery tears become her better than any ornament of gold and pearls. These may be hung on the neck of any woman, but those are never seen disconnected with moral purity. A fullblown rose, besprinkled with the purest dew, is not so beautiful as this child blushing beneath her parent's displeasure, and shedding tears of sorrow for her fault. A blush is the sign which nature hangs out to show where chastity and honor dwell."